

The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

We are verily guilty concerning our brother therefore is this distress come upon us.

CINCINNATI, TUESDAY, AUGUST 28, 1838.

SAMUEL A. ALLEY, Printer.

WHOLE NO. 133.

VOLUME I. NO. 34. NEW SERIES.

THE PHILANTHROPIST,
PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY
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CINCINNATI, OHIO.

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THE PHILANTHROPIST.
EDITED BY G. BAILEY, JR.
CINCINNATI:
Tuesday Morning, August 28, 1838.

THE CAUSE IN OHIO.
We have several accounts before us of anti-slavery meetings in Ohio, some of which we must abridge.

Female Anti-Slavery Meeting.
Agreeably to adjournment, the Quarterly Meeting of the
Yazoo County Female Anti-Slavery Society was held at
Mr. Mirick's, July 10, at 1 o'clock, P. M. The meeting
commenced with prayer, and after the minutes of the former
meeting were read, the following resolutions, offered by Mrs.
A. C. Mirick, were unanimously adopted.

Resolved. That we unite with the proposals of our
sister, to observe the last Monday of this month as a
day of humiliation and prayer, and that the Executive Com-
mittee be requested to make the necessary arrangements for
holding a meeting on that day.

Resolved. That A. C. Mirick, M. S. Ustick, and C. A.
Martin be appointed to report to the next meeting, a plan for
devoting the labor of one day in each month to the cause of
the oppressed.

Resolved. That we hail the "Colored American," edited
by a colored minister, (as it carries with it demonstrative
evidence that talent and piety are not restricted by color or
feature,) as an important auxiliary in the anti-slavery en-
terprise; and that the Treasurer be directed to subscribe for
that paper on behalf of the society, and appropriate two dollars for
that purpose.

Resolved. That we, as a society, will do what we can to
obtain signatures to petitions for the abolition of slavery in the
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month to steadfast perseverance, and that the substantial
progress of truth exhorts to gratitude, union, and untiring ac-
tion.

Resolved. That it is important that the Monthly Con-
cert of Prayer for the Slave on the last Monday in each
month, be remembered by all who look for the redemption
of the thousands in our land held in bondage, as the hope
of success in this cause depends upon the blessing of Almighty
God, who heareth the cry of the oppressed.

Resolved. That the pro-slavery spirit, and anti-pro-
slavery principles which have been so manifestly manifested on
various occasions, strike at the very being and existence of our
institutions.

Resolved. That the Society will (as soon as practic-
able) furnish every family in the county with a copy of Wells's
Scriptural Examination of Slavery.

The officers remark.
The meeting was numerously attended, and character-
ized throughout by great unanimity of sentiment and feel-
ing. With a deep sense of the wrongs of the slave, was
mingled a fraternal feeling for our erring brethren of the
South, freely indulged, as the mind reverted to "the days
that tried men's souls"—when the north and the south
mingled with one soul in council, and shoulder to shoulder
in the unyielding conflict for "equal rights." The several
addresses, eliciting variety of talent, exhibition of truth, strik-
ing moral and political deductions, and solemn appeal, were
listened to by an intelligent assembly, with an intense and
unbroken interest. From the memory of the past, and ardor
of the present, the future was lighted with hope—and, while
all to adopt the motto, "the Union," they beheld it per-
petuated by the abandonment of eight centuries to the
bond of christian duty, and the broad principles of American
freedom.

Cuyahoga County Anti-Slavery Society.
The first annual meeting of the Cuyahoga County Anti-
Slavery Society was held in the Stone Church, Cleveland,
on the 4th day of July, 1838, at 3 o'clock, P. M.
In the absence of the President, John A. Foote, Esq., one of
the Vice Presidents, took the chair.

**The committee appointed by the Board to prepare busi-
ness for the society, reported the following:**
That a committee be appointed to prepare an address to
the abolitionists throughout the county, stating the objects
and business of the next annual meeting; the claims of the
oppressed, and necessity of waking up, and acting with vig-
or.

Also a committee to prepare business for that meeting.
Resolved. That the Executive Committee be instructed
to procure speakers for the meeting of the society in September
next.

On motion of H. Blodget, of Euclid,
Resolved. That the Executive Committee be instructed
to correspond with candidates for Congress and the State
Legislature, and ascertain and publish their views on the
subject of slavery, as soon after their nomination as the con-
veniences of the campaign will admit.

The following officers were chosen for the ensuing year:
JOHN M. STERLING, President.
SAMUEL FREEMAN, Parma, }
ASAH CADY, Euclid, } V. Presidents.
GEORGE BRAINARD, Willoughby,
GEN. MANCHESTER, Brooklyn,
L. F. RICE, Corresponding Secretary.
H. F. BRAYTON, Recording Secretary.
T. C. SEVERANCE, Treasurer.

**According to previous notice, the advocates of Immediate
Emancipation convened at the Academy in this village, on
Monday evening, July 30th, to organize an Anti-Slavery
Society. Doctor Isaac Swift was called to the chair, and
Charles Clapp appointed secretary. After singing and
prayer, a Constitution was presented, and adopted, as fol-
lows:**

PREAMBLE.
Believing slavery to be a heinous sin against God, destruc-
tive to human rights and the best interests of religion and
morality, a reproach to our nation, opposed to our free in-
stitutions, endangering their safety and perpetuity by making
war upon the freedom of the press and the liberty of speech,
and by filling the land with violence, insubordination, and mis-
rule;—we associate ourselves together for the purpose of
bringing our common influence to bear against this evil, and
agree to be governed in our objects and measures by the fol-
lowing

CONSTITUTION.
Art. 1. This society shall be called the Ravenscroft Anti-
Slavery Society, auxiliary to the Portage County Anti-Slavery
Society.

**Art. 2. The objects of this society shall be to endeavor by
all means sanctioned by law, morality, and religion, to bring
about the abolition of slavery in the United States, and elevate
the character and condition of the people of color, encourag-
ing their intellectual, moral and religious improvement;—and
this society will never, in any way, countenance the wrongs
or oppressions in vindicating their rights by a resort to physical
force.**

**Art. 3. It shall be the duty of the members of this society
to collect, from all the sources within their reach, historical
and other information respecting the evils of slavery, and the
blessings of liberty, and to diffuse the same throughout the
community, and in all lawful ways to endeavor to protect
human rights, in the liberty of speech, the liberty of the press,
and the liberty of conscience.**

**It is needless to publish the remaining articles of
the Constitution.**
A committee of three was then appointed by the Chair
to nominate officers for the ensuing year—said committee
reported the names of the following individuals to constitute
the officers of this society:

SAMUEL JOHNSON, President.
DENNIS SUTHER, President.
CHARLES CLAPP, Treasurer.
ISAAC SWIFT, Treasurer.
**GEORGE HALL, }
JOHN T. SUTTER, } Directors.
EDWIN BOSTWICK,
AMBER W. SEYMOUR,
ANNE BRAYTON.**

**The following resolutions, accompanied with remarks,
were adopted on the occasion.**
Resolved. That the system of slavery now existing in our
disunited country, is abhorrent to the sentiments and feel-
ings of every christian, philanthropist, and true patriot.

Resolved. That while slavery wages war against human
rights, blights human happiness, extinguishes hope, and
makes life a perpetual curse to its poor sufferers, it would
wickedly and unjustly justify its cruel cruelty by deny-
ing to its victims a claim to humanity, or to the moral im-
age of their Maker.

Resolved. That it is the duty of every christian to labor
individually and pray fervently for the abolition of slavery
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their attacks of their enemies. Vain hope! Here in their last sanctuary and place of fancied security, as though detached from their utter extinction, the vengeance of the Gora and Konda has pursued them—and, mournful to relate, has laid their last towns, of any importance, in a heap of ruins. Unfortunately for them, motives of self-preservation dictate to us a course of the strictest and most unbroken unity; and unless vital interest should be suspended on the contest, our condition imperiously imposes the most rigid neutrality.

Our sympathy with the Deys may be supposed to contain a little taint of selfishness, when we say, our peace and tranquillity are in some measure linked with their fate. Should the Deys abandon their country, which event seems inevitable, it will be occupied by either the Gora or Konda, or perhaps by parties of each tribe; in either case, we fear, we should be troubled with bad neighbors, for to all the low propensities and vices of the Deys, they add a restless, turbulent, ferocious disposition.

Now what course did the Colony of Liberia take in reference to the murder of Logan by the natives in revenge for the murder which he had committed upon one of their number? Did they pursue after his murderers—the fierce Mandingoes, and the chief Ynamby, the great Konda warrior, who was present at the attack upon Logan, and participated in it? No. Logan had left the colony without leave or license; squatted on the lands of the poor, impoverished, and hunted Deys, had attempted to wrest cattle by force from the Mandingoes, and on being resisted, had followed up his attempt at robbery by murder. It was plain that he had plucked his fate upon his head, and that the colonial authorities were under no moral or legal obligation to interfere further in the matter.

But the Colonial Government did interfere.—Along the St. Paul's was a tract of land, of a superior quality for farms, and upon which the eyes of the settlers had been turned, as a most desirable location. It was the garden of the Deys' country, and had as yet escaped the rapacity of their enemies the Mandingoes, Gora, and Konda.—These tribes had taken possession of large tracts of the country, and why should not the colony share with them in the plunder of the miserable and broken-spirited Deys? An old treaty between the colonists and the Deys was hunted up, in which it was stipulated that the latter should "protect the lives and property of Americans within their territory." Here then was a pretext for the complaint. Logan was an American; he was murdered, and his property seized in the territory of the Deys.—True it was that the poor Deys were not guilty of his murder. He fell a victim to the fury of the Konda and Mandingoes—the same bloody invaders who had nearly depopulated their country, and from whom they themselves were flying in terror and despair. True it was, that it was out of their power to "protect" even themselves. No matter. By the terms of the "treaty" they were bound to protect "Americans and their property," and the Colonial Government, forthwith, formally required the wretched and terror-stricken Deys to "return Harris and the native boy, and pay the sum of one thousand bars within six months." In other words, they were required to perform an utter impossibility. Jenkins, the Gora leader, had built a town upon the Deys' country, and "secured it by a fortification impregnable to any attack of native warfare."

Ynamby "and the Konda had their barbed along the coast." To use the language of the *Liberia Herald*—"The territory of the cowardly and imbecile Deys has been for years the scene of a depopulating contest, in which the Konda have always been dominant, and so low are the Deys reduced in the means of resistance, that we have no doubt of the truth of their assertion that 'No fit man, King Bono's palaver.' They have been actually reduced to see their farms and plantations despoiled of all their produce, without daring to put in an objection." This was the people—miserable, scattered, and peeled, upon whom the "Americans" of Liberia called to rescue "Harris and the boy" from their powerful enemies, and to pay "one thousand bars." We give the sequel in the words of the *Liberia Herald* itself for the third month last—

"The imbecility of the Deys, however, does not annul their obligation to protect the lives and property of Americans within their territory, according to the stipulations of a treaty long since entered into by them and this Colony. This treaty was made the ground of the demand for satisfaction.—They were requested to deliver up the murderers; to return Harris and the native boy; and to pay the sum of one thousand bars, for the destruction of property, all to be performed within six months. The difference, however, between promise and performance, was not forgot; nor the tardiness of our neighbors to come up to their contracts, when they are not compatible with their interests, and therefore, to confine their attention to the subject, a pledge of the whole Deys' country was demanded, for the faithful performance of the contract. After long palavering, many protestations of respect, and still more expressions of regard for 'Merica Men,' they put the cross to the deed, which assigned to the AMERICAN COLONIZATION SOCIETY, King Willey and King Jemmy. These mighty domains extend from a small creek opposite Mama's Town, five miles up the St. Paul's River, and back five miles into the interior. This, however, is but a small portion of the Deys' country. All the Deys chiefs could not be assembled, nor is there at present a king of that country. Such has been its unsettled state, since Brister's death, a successor has not been nominated. The sale or transfer of land could not be made, nor any other affair of moment be transacted, but under circumstances of the most pressing character. Such were the present. The Deys were under considerable apprehension, and, as the depredation was committed in Willey and Jemmy's territory, they consented to the pledge of their land. We are indebted for the successful termination of this affair, to the diplomatic abilities of James Brown, Esq. M. C., and to Capt. S. J. White, of Caldwell."

We call the attention of the friends of African Colonization to this transaction, the details of which we have given above. Was it an honorable—was it a Christian transaction? Was it becoming a missionary colony to take advantage, thus cruelly, of the necessities and distresses of its unoffending neighbors? To enforce "the pound of flesh" with a more than Shylock pertinacity? To demand impossibilities, and then make the non-compliance with that demand the occasion for seizing upon a coveted territory? Also, for the plundered and wretched Deys. On one hand the white slave-dealer lurks in ambush for him, and on the other, the colored American colonist extorts from him the little which the Gora and the Konda has spared.—And this is the way in which Africa is to be civilized. When Secretary Gurley next dreams of the colony, he may see steeples starting up through the palm-groves of the Deys' country, and hear the songs of Christianity swelling over the estuary of St. Paul's. But, where will be the natives? Where the mild-spirited, and "inoffensive" Deys? Gone, exterminated: the place that knew them knowing them no more, forever.

We have not made these comments because we perceived, in the conduct of the colonists, any thing extraordinary, or which might not have been justly expected from the circumstances of the case. The truth is, Liberia is not a missionary colony. Its inhabitants are striving to obtain a livelihood, by traffic and land-speculation. Their "palavers" with the natives have more to do with "gumbo pipes, beads, rum, and tobacco," than with bibles, tracts, and gospel matters. They are just such

"missionaries" to the heathen of Africa, as our fur traders and rum traffickers are to the Indians of the West and North-west. The idea of evangelizing the natives by means of a commercial colony, is utter delusion. All history shows its absurdity.—Where are the natives of our own country, for whose conversion the original colonists professed the most ardent zeal? What has been the result of East India colonization but unholy oppression, and a support of heathenism by the arms of Great Britain wherever it could be made to contribute to the sordid avarice of the soulless East India Company?—Where are the aborigines of the West Indies—the noble race who, from the palmey shores of their beautiful islands, welcomed Columbus to the New World? They have perished before the footsteps of the white man; the curse of christian avarice has annihilated them. Look where we may; to Asia, Africa, or America, not a solitary instance can be found of a civilized commercial colony which has been beneficial to the surrounding natives;—nay, which has not been in its influence upon them "evil and only evil."

Since writing the above we have met with the following article in the New York Star in reference to the recent seizure of Little Bassa by the Colonists:—Penn. Freeman.

American Conquests in Africa.
War in a New Quarter.—High Handed Proceedings.

It appears that the colored settlers in Liberia, sent thither by the American Colonization Society, have become infected with the same passion for conquest of new possessions which took hold of our pious puritans soon after they erected their tabernacle at Plymouth and found the Indians troublesome.

In the African case it is, however, dog eat dog, though the war is between the civilized American slaves and their barbarian progenitors. Lieut. Gov. Williams of Monrovia, who has a chance of figuring alongside of our Capt. John Underhill in the Philippine war for the Narragansett annals, writes that he has taken summary possession of Little Bassa, a triangular space, having 27 miles of coast and lying between the Junk and St. Paul's rivers, the head men and chiefs having repeatedly evaded making restitution for property of the colonists said to have been seized by the natives—though they had agreed to do so "in solemn palaver." After verbally pledging their territory in case of non-performance of their promise in four months, they changed their minds and declined to proceed any farther. The Governor, thereupon, was resolved not to let the matter pass "without a prompt and decided expression of disapprobation." The meaning of which phrase is that, his chief military man, Col. J. J. Roberts, whether white or black, we know not, was sent up to Bassa with an armed force and took formal possession of the country.

"Accordingly on the — of April, I despatched other commissioners, accompanied by an armed escort of 70 men, under the command of Col. J. J. Roberts, to renew the endeavor of an amicable adjustment, and in the event of failing to do so, to take forcible and formal possession of the country in the name and behalf of the A. C. Society. On the arrival of the commissioners at Bassa they were for eight days amused by the same course of equivocation and evasion, which in this whole affair had marked the conduct of the natives, and on the eighth day they took formal possession in the name and on behalf of the American Colonization Society, in right of the agreement, entered into by the natives in relation to the debt."

In this conquest made in the name and in behalf of the American Colonization Society, and which from the patronage extended towards this Society by the United States, may involve us in a conflict with those people; it appears that the natives themselves have also been subjected as well as their territory. In the same kind of tone of mock sympathy, with which we are familiar in the history of the early settlement of this country, we are told in the *Liberia Herald*, that these colored subjects who have been made to pass under the yoke of the black government we are erecting in Africa—

"Will be allowed to remain and pursue their peaceable callings and legal traffic as heretofore. Whenever a settlement shall be formed there, they will be required to conform to the laws and usages. At present no alteration will be made in their laws, customs and traffic, but in that relating to slave trading."

Very kind to be sure. This is doing up the business, and capturing and making new laws for the captured in as expeditious a manner as the most ambitious Tamerlane could desire. It will turn out a queer position if our efforts to ameliorate our colored races should end in making them petty kings, and ultimately slave vendors in their own country!

In addition to the above it appears that Gov. Williams was not content with the acquisition of which he boasts of having made to satisfy the honor of the colonists, but also took possession of five miles square on the north side of St. Paul's, lying in the Deys' country, to revenge the murder of a settler there named David Logan, by the Mandingoes—though with much candor, it is confessed, the Deys themselves probably had no connection with the murder! Still, says the Governor, they were bound by contract or compact (it is immaterial, as the Governor is not very rigorous of Vattel and Puffendorf) to extend protection to the colonists in their country. It peeps out in the end that Logan died especially in debt, and the Governor, who may be a creditor, suggests taking this land to pay his deficits.

To sum up, the Journal of Commerce, who has touched on the matter, and looks at it a little awry, as savoring too much of the forcible seizure, mortgage, or rather "taking the responsibility," attempts to gloss it over by representing the land in Africa as dog cheap. The whole of this business requires thorough investigation by the Society. If it is understood that our vessels of war are at too much expense to be stationed there to assist Liberia Governors in their personal views of military conquests and aggrandizements, the colonization business will be broken up in no time.

LIBERIA.—The National Intelligencer for August 6, furnishes us with the following paragraph from the *Liberia Herald* for April, showing, conclusively, that the agricultural property of the Colony is yet to come, and still lacks the "one thing," viz. strength to achieve it; while so far from being a pacificator among the tribes, or abolishing the slave trade in its vicinity, it must have help from abroad or itself be destroyed by these causes.

"Nothing is now wanting to the rapid progress of the colony, in agriculture and commerce, but means to preserve peaceful relations among the contiguous tribes, and to keep from our vicinity that fruitful mother of all confusion, the slave trade. This we, of ourselves, are unable to do. 'This we of ourselves are unable to do.' So the abolitionists have always said. And now it comes out that unless the U. S. Government will interfere, unconstitutional, the colonists must be brought back to 'their own country,' or amalgamated with the larger tribes, or be exterminated. To this issue things will come at last."

N. B. The Vermont Chronicle, in copying the above intelligence, carefully omits the last sentence.—Emancipator.

PENNSYLVANIA HALL.—The remains of this building were sold this week by virtue of a judgment obtained on a disputed claim. The managers believing the claim to be unjust refused payment, but offered to leave it to arbitration.—this proposal was declined—a trial by jury was denied them, and they had no alternative left but to submit to a sheriff's sale, which we apprehend will in the end produce no detriment to our cause.

THE NEW YORK STAR states that such is the success which has attended the manufacture of silk at the establishment in Massachusetts, that the Silk Company at Northampton, determined at their late meeting to raise immediately \$30,000, in addition to the large capital already invested, in order to enlarge their sphere of operation.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, August 29, 1838.

ANNALS OF KIDNAPING.

CASE 4TH.

We continue our record of cases of Kidnaping, from No. 124 of the Philanthropist.

A KIDNAPPER CAUGHT.—A Mr. Thomas Lewis has been arrested in New Bedford, Mass., at the suit of Mr. David Ruggles, of the New York Committee of Vigilance, charged with kidnaping three negro boys, whom, by the assistance of Captain Wilson, of the steamboat *Newcastle*, he has sold into slavery. Lewis was ordered to find bail in \$5000, for want of which he was lodged in jail.—*Daily News.*

We happen to know certain circumstances, connected with this case, which make it particularly interesting.

Some time in the latter part of last March, an English gentleman and his son, just arrived from below, called at our office, and related to us the following facts. On board the boat in which they were passengers, was a colored man, who called himself Isaac Wright. Having obtained an opportunity of speaking with them, he told them that he was a free man, and had been born and brought up in Philadelphia; that on the 4th of November, 1837, he and two other colored men had shipped as firemen, at the Burling Slip office, New York, on board the steamer *Newcastle*, Captain Wilson or Wilcox; that the boat was to ply between St. Mark's and New Orleans; that one day, while lying below New Orleans, after having been running in the lower trade for several months, the Captain told these three colored men to go with him to New Orleans, for the purpose of getting some hemp; that he had no sooner reached this place, than he ordered them to be put into the calaboose, where they were treated as slaves, and frequently whipped in order to compel them to confess themselves such; that, in a short time, they were handed over to a slave-seller, who took them up to Vicksburg, and offered them for sale at a slave-auction; that, after one or two unsuccessful efforts, they were at last sold to different buyers, he (Wright) being purchased by John McMann, who had a saw mill at Memphis, Tennessee, whither he was now sending his newly bought slave.

Wright entreated the English gentlemen to interest themselves in his behalf, and so fully convinced were they of the truth of his story, and so deeply touched with the poor fellow's misfortune, that they promised him they would do all they could. It was this that brought them to our office. We immediately transmitted to an active abolitionist in New York, a full account of the case as stated to us, who at once took proper measures to investigate the whole matter. The result confirmed Wright's statement. On inquiry at the Burling Slip office, he learned that "a young colored man named Isaac Wright was shipped on board the steamer *Newcastle*, Nov. 4th, 1837, by the keeper of the Burling Slip office, as a fireman." He also was informed by Stephen F. Dickinson, resident in New York, that his son Stephen was a fireman on the same boat, and that he had heard before of his being kidnapped. In addition to this, the following particulars were communicated to him by Lewis Hewitt, a colored man, who had been a fireman on the *Newcastle*, but having left her, was now in New York. The names of the young colored men, were Isaac Wright, Stephen Dickinson, and Robert Garrison, all of Hackensack, N. J.—The boat stopped at various places on her outward passage, and arrived at New Orleans, Dec. 31, 1837. Captain Wilson was taken sick about the first of February, going from St. Marks to N. Orleans, and Capt. Lewis, who had come on board some time before, then took the command, the boat having been previously sold. The new owners were Swaim and Madder of St. Marks, a certain Judge Crane, Governor Call of Florida, &c. On or about the 14th of February, Captain Lewis took Wright, Garrison and Dickinson ashore at New Orleans to the levee, "to get some hemp for the purpose of making swabs." The Captain returned in a little while, saying "he had bought the hemp, paid for it, and started the boys with it on their heads for the boat." The boat lay there after this until the second day, but the "young men were never seen or heard of again, on board." The Captain then left for St. Mark's, and was back and forth until the 14th of March, but the hemp never came.

"Before leaving the boat, the lads had expressed an anxious desire to return home. Considerable money was due them." Wright had no protection, Dickinson had lost his, and Garrison left his on the boat. Lewis, it is said, is a young man, and formerly belonged to New Bedford, Mass.

By the foregoing notice from the *Daily News*, it will be seen that this black affair will soon be brought to light. The latest intelligence we have of the victims of the man-stealer, is furnished by the New York Mirror of Liberty, by the indefatigable David Ruggles.

"It affords me pleasure to state, that the Secretary of the New York Committee of Vigilance has received, by the politeness of Mr. James Hill, of Philadelphia, Mr. J. W. McMahon's letter to him from Memphis, (Tenn.) who has purchased and holds Robert Garrison and Isaac Wright as slaves. Mr. McMahon expresses a willingness to forego the amount that he has paid for them, and let them go free, as soon as the proper proof is forwarded relative to their title to liberty."

As Wright was bound to Mr. Hill's brother-in-law, the proof of his freedom has been obtained. He has the proof of Stephen Dickinson's freedom, and will soon collect that of Garrison's. All they ask for now is the necessary funds to execute their papers, and to pay the expenses of a person to go and bring them home, that they may bear testimony before a proper tribunal against the avaricious man-stealer who has kidnapped and reduced them to slavery."

The case just detailed is not singular. Cases of kidnapping are alarmingly frequent in New York city, and in all the border states. We have no doubt that thousands of free colored people, seized and sold by the kidnapper, are now toiling on southern plantations, and groaning under the whip of the task-master,—children who are doomed never again to see the home of their childhood, and parents, who are forever lost to their families.—The people of the North are stupid in whatever regards the rights of the colored people; the press is indifferent; and the temptations to kidnapping are strong. What, then, is to be expected?

CASE 5TH.

A gentleman lately from New Orleans related to us the following case. While at New Orleans he saw a young negro man named Stephen. Stephen told him that he was once the slave of Lieutenant

H—, U. S. Army, and had traveled much with him. He had attended his master during a long sickness, and was set free at his death. He had been taken by Lieutenant H— to Illinois, and was living in that state, when his master died.—Some time after his death, while residing at Carlinville, Ill., Mr. H—, of Orange county, Va., a brother of the deceased, claimed Stephen as his slave, and, it is said, destroyed all evidence of his freedom. With the assistance of others, he took him from his bed, in the night, tied a rope round his waist and neck, and carried him off to New Orleans, where he sold him.

Stephen is a married man, and a father; his wife and child, we presume, are now residing in Carlinville.

Whether Lieutenant H— left him by his will free or not, it is very clear that Stephen was a free man, for he had been residing for some time, by the will of his master, in a state, one of whose fundamental principles is, that there shall be neither slavery nor involuntary servitude within its territory.

We lately saw in a Virginia paper, a long editorial complaining of the conduct of the people of Ohio in helping off runaway slaves. It ill becomes these traffickers in the souls and bodies of men to be indulging in such complaints, when so many of their kidnappers are meddling with the liberties of our free colored citizens. No free state needs abolishing so much as Illinois. Her laws in relation to escaping slaves and colored people, are eminently atrocious.

TROUBLE AMONG SLAVE-HOLDERS.

Below is an article from a Virginia paper, wallowing over the loss of runaway slaves. Success to the runaways! God bless the runaways! "Why?" Because, if we were a slave, we too should turn runaway, and think that man a heartless ruffian, who should strive to bar our escape. Verily, we cannot help believing that the man to whom Nature has given legs, has the best right to them.—Who should own a human body but the man that dwells in it? Legislators may make laws and multiply them, they may add penalty to penalty, beyond count, if they choose to array themselves against the common sense and moral sentiments of mankind; they will most certainly be defeated.—Who makes the laws? A majority. True, and a majority has the right to command; this we concede; but is the right unlimited? Suppose the majority should pass a law, commanding every person who should see a slave escaping, to break his legs or shoot him dead, who but a villain would obey such a law? Here, it is so overwhelmingly manifest that disobedience is the duty of a good citizen, that even the most obsequious flatterer of the "Majority," is compelled to confess that its majesty in this case has indeed transcended its rightful powers. The reason why the majority has no right to enact such a law, is precisely because it would be directly hostile to natural right and the law of God. The principle is therefore conceded, and must be conceded, always, on all hands, that no body of legislators, whether it represent the minority, majority, or the whole of a nation, has any right to pass a law which shall oblige a man to violate obligations created by the law of God, revealed or written on his heart. This is the unchangeable limit to the sovereign power, wherever it may be lodged, whether in the hands of one, few, or many. It follows that, if the clause of the Federal Constitution and the statutes of Ohio relating to fugitive slaves, positively conflict with the letter of God's word, the principles of christianity and the moral sentiments of mankind, they are null and void, and have no obligatory power over their subjects. Now the moral sentiments of mankind forbid that any obstructions should be laid in the way of men striving for their inalienable rights; one of the fundamental laws of christian morals,—"Whatsoever ye would that men should do to you, do ye also to them," implies the same prohibition; and the letter of revelation is express on this point. Slaveholders appeal to the Old Testament for a justification of their injustice: Abolitionists appeal to the same divine authority for a justification of their sympathy for escaping slaves. Here is the sanction of their conduct.

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him."—Deuteronomy xxiii: 15, 16.

We admire this beneficent commandment; it commends itself to our conscience; it is just and good; we intend, God helping us, to keep it sacred. What! shall we be less humane than the semi-barbarian tribes to which this commandment was originally given?

Our legislators have no more right to bind us to uphold slavery in another state, than they have to establish that violation of all law and right in our own. Can it be that "We the people" have yet to learn that laws do not derive their real authority from our enactment merely, but from their accordance with the will of the Universal Sovereign? In thus repudiating the dogma of implicit and unlimited obedience to the will of the ruling power, we do nothing more than free men have done in all ages of the world.

Daniel disregarded the king's statute: "he kneeled in his chamber three times a day, and gave thanks before his God as he did aforetime." St. Peter disobeyed the authorities at Jerusalem, and "spoke the word of God with boldness"; for, said he, "we ought to obey God rather than men."—Says that celebrated urist, Edmund Burke, the great foe of anarchical principles,—"But, if we could suppose that such a ratification was made, (he is speaking of a palpably unjust law), not virtually, but actually by the people; not representatively, but even collectively; still it would be null and void. They have no right to make a law prejudicial to the whole community, even though the delinquents in making such an act, should be themselves the chief sufferers by it; because it would be made against the principles of a superior law, which is not in the power of any community, or of the whole race of men, to alter. I mean, *THE WILL OF HIS WHO GAVE US OUR NATURE, AND IN GIVING, IMPRESSED AN INVARIABLE LAW UPON IT.*"

It would be hard to point out any error more truly subversive of all the order and beauty, of all the peace and happiness of human society, than the position that *any body of men have a right to*

make what laws they please, or that laws can derive any authority from their institution merely, and independent of the subject-matter.

Cicero exclaims with the utmost indignation and contempt, against such a notion; and he considers it not only unworthy of a philosopher, but of an illiterate peasant; that of all things this was most truly absurd, to fancy that the rule of justice was to be taken from the constitutions of commonwealths, or that laws derive their authority from the statutes of people, the edicts of princes, or the decrees of judges."

De Toqueville, the excellent author of "Democracy in America," says—"When I refuse to obey an unjust law, I do not contest the right which the majority has of commanding, but I simply appeal from the sovereignty of the people to the sovereignty of mankind. It has been asserted, that a people can never entirely outstep the boundaries of justice and reason in those affairs which are more peculiarly their own; and that consequently full power may fearlessly be given to the majority by which it is represented. But this is the language of a slave."

All these men, from the prophet Daniel down to the philosopher De Toqueville, recognize a law above all human law, a will above that of any human sovereignty, the inviolability of personal rights, and the utter incompetency of the sovereign power, wherever placed, to interfere with a man's relations to God, or with the duties imposed on him by the Supreme Governor. Abolitionists then are backed by high authorities, when they resolve quietly to disregard all those statutes which would prevent them from yielding sympathy and succor to the runaway slave.

"The fact is, slavery is a monstrous mass of wickedness, and can only be supported by wickedness. 'Things bad begun, make strong themselves by ill.'"

But let not slave-holders think, because they choose to hold on to a bad thing, thus criminally involving themselves in the necessity of doing "ill" continually, that we are willing to be their partners in crime. We will have nothing to do in any way, directly or indirectly, in the support of their abominable system. Were all the slaves to run off to-morrow, it would be the best service they could render their masters.

Senator Preston, the favorite Vice-Presidential candidate of the late Whig Convention, said—

"Let an abolitionist come within the borders of South Carolina, and, if we catch him, we will try him, and notwithstanding the interference of all the governments of the earth, including the Federal Government, WE WILL HANG HIM."

"And so we say to Senator Preston, and all our merciful slave-holding brethren—Let a slave come within our borders, and crave our help to aid him in peacefully escaping from the house of his bondage, and, notwithstanding the interference of all the governments of the earth, including those of the high and mighty states of Virginia and Carolina, WE WILL—HELP HIM."

AFRICAN, COMPARED WITH AMERICAN HUMANITY.

Mungo Park says that among some of the African tribes, as the Mandingo, there "is some protection of law to the domestic slave; that is to say, the master cannot put him to death or sell him to a stranger without calling a palaver or his conduct." The power of the master is thus more limited among African savages, than American christians.—Read the following advertisements copied by the Liberator from a North Carolina paper. Civilized savagism transcends all other.

From the *Wilmington (N. C.) Advertiser.*

\$100 REWARD.
\$100 is subscribed and will be punctually paid by the citizens of Onslow, to any person who may apprehend and safely confine in any jail in this state, a certain negro man, named ALFRED, said and believed to be the property of Messrs. Barnes and Eaton, traders of Virginia. He is legally OUTLAWED. And the same reward will be paid if satisfactory evidence is given of his having been KILLED. He is about 40 years of age, spare made, yellow complexion, and has one or more SCARS on one of his hands, caused by his having been shot.

THE CITIZENS OF ONSLOW.

Richland, Onslow Co., May 15, 1838.

Runaway from the subscriber on the 3d of June last, my negro man named RICHARD, about 25 years of age. He is dark complexioned, rather low and well built, a little when walking, and has a small scar over one, if not both of his eyes. He is probably lurking about the sound and Wilmington, where most of his relations reside. He is legally OUTLAWED. And a reward of \$25 will be paid for his apprehension. DEAD OR ALIVE. Satisfactory proof will only be required of his being KILLED. If taken alive and confined in jail, or delivered to me in Richland, Onslow Co. all reasonable expenses will be paid, in addition to the reward. He has with him, in all probability, his WIFE, Eliza, who ran away from Col. Thompson, now a resident of Alabama. She eloped from her master about the time he commenced his journey to that state. I will give a reward of \$15 for her apprehension and delivery to me, or for having her safely confined in any jail, so I get her.

DURANT R. RHODES.

Richland, Dec. 12, 1837.

The Christian Statesman says—

"A Northern editor copies advertisements from a Wilmington, North Carolina paper, offering a reward for the murder of certain runaway slaves. The advertisements state that they are outlawed. Is there any law which authorizes such advertisements? If so, the honor of the state requires, that it should be immediately abolished."

This is a very gentle rebuke; but why repeat these laws? Which is of more worth—the body or the soul? Which is worse, to kill the body, or destroy the mind? Since the editor of the Statesman has ventured to rebuke another, far more aggravated? Why not say that the honor of the southern states requires that they should immediately repeal all those laws which are intended to destroy the mind of the slave? The author of "Democracy in America" says—"The only means by which the ancients maintained slavery were fetters and death; the Americans of the South of the Union have discovered more intellectual securities for the duration of their power. They have employed their despotism and their violence against the human mind. In antiquity, precautions were taken to prevent the slave from breaking his chains; at the present day measures are adopted to deprive him even of the desire of freedom."

Who are the more cruel and guilty?

What does brother Bailey of the Philanthropist mean by the Abolition Act of the General Assembly of 1818? If it is the document we quoted on the first page of the Witness of last week, we are at a loss to comprehend what he means when he declares that the General Assembly by that act came the patron of the Colonization Society, and that the act contains expressions of hostility to immediate and universal emancipation. If we both of us refer to the same document, we must confess we are not sufficiently clear-sighted to detect the heresy of which the Philanthropist speaks. Will our brother point it out—for we will never willingly give currency to any sentiment that compromises the fundamental doctrine of abolition.—*Christian Witness.*

It was only a part of the abolition act of 1818 that was published in the Witness. That part alone was adopted by the Convention, and contains nothing, we believe, that abolitionists can condemn. The heresies alluded to are to be found in the remainder of the document. We shall republish just enough of it to sustain our assertion as quoted by the editor of the Witness.

"We do indeed tenderly sympathize with those portions of our church and country, where the evil of slavery has been entailed upon them; where a great and most virtuous part of the community abhor slavery, and wish its extermination, as sincerely as any others, but where the number of slaves, their ignorance, and their distant habits generally render an immediate and universal emancipation inconsistent; alike with the safety and happiness of the master and the slave."

"And we at the same time exhort others to forbear harsh censures and uncharitable reflections on their brethren, who unhappily live among slaves, whom they cannot immediately set free; but who at the same time are really using all their influence and all their endeavors, to bring them into a state of freedom, as soon as a door for it can be safely opened."

"We recommend to all our people to patronize and encourage the Society, lately formed, for colonizing in Africa, the land of their ancestors, the free people of color in our country. We hope that much good may result from the plans and efforts of the Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge among the people of the South, to the cause of freedom, and the Union whose inhabitants are by a gracious Providence, more favorably circumstanced, will cordially and liberally and earnestly co-operate with their brethren in bringing about the great end contemplated."

Our excellent friend now comprehends what we meant by our assertion, that "the General Assembly by that act became the patron of the Colonization Society, and that the act contains expressions of hostility to immediate and universal emancipation." And it is easy for us all to comprehend now why that act was ineffective, and failed to check the growth of slavery in the church. It nullified itself. The sound principles recognized in the beginning of the document, were neutralized by the Colonization and gradualism of the remaining part. It is cause therefore for rejoicing, that the New School Convention wisely separated the lying from the dead, re-affirming only so much of the act as recognizes right principles. It is a very significant hint of the estimation in which it holds Colonization; but if there be any doubt of its opinions on this point, we would refer our readers to the editorial article on our first page, copied from the Cincinnati Journal. We feel no hesitation in saying, that the editor in that article expresses the opinions of a large majority of the members of the Convention.

DE TOQUEVILLE'S OPINION OF COLONIZATION.

The utter impotency of the colonization scheme, regarded as a remedy for slavery, seems to be obvious to every impartial, and philosophic observer. De Toqueville thus speaks of it.

"This all-pervading disquietude has given birth to an undertaking which is but little known, but which may have the effect of changing the face of a portion of the human race. From approaching the continent of Africa, we have just been describing, a certain number of American citizens have formed a society for the purpose of exporting to that coast of Guinea, at their own expense, such free negroes as may be willing to escape from the oppression to which they are subjected."

"In 1820, the society to which I allude formed a settlement in Africa upon the 7th degree of north latitude, which bears the name of Liberia. The most recent intelligence informs us that two thousand five hundred negroes are collected there; they have introduced the democratic institutions of America into the country of their forefathers; and Liberia has a representative system of government, negro jurymen, negro magistrates, and negro priests; churches have been built, newspapers established, and, by a singular change in the vicissitudes of the world, white men are prohibited from entering within the settlement."

"This is indeed a strange caprice of fortune. Two hundred years have now elapsed since the inhabitants of Europe undertook to tear the negro from his family and his home, in order to transport him to the shores of North America; at the present day, the European settlers are engaged in sending back the descendants of those very negroes, to the continent from which they were originally taken; and the barbarous Africans have been brought into contact with civilization in the midst of bondage, and have become acquainted with free political institutions in slavery. Up to the present time Africa has been closed against the arts and sciences of the whites; but the inventions of Europe will perhaps penetrate into these regions, now that they are introduced by Africans themselves. The settlement of Liberia is founded upon a lofty and a most fruitful idea; but whatever may be the results with regard to the continent of Africa, it can afford no remedy to the new world."

"In twelve years the Colonization Society has transported two thousand five hundred negroes to Africa; in the same space of time about seven hundred thousand blacks were born in the United States. If the colony of Liberia were so situated as to be able to receive thousands of new inhabitants every year, and if the negroes were in a state to be sent thither with advantage; if the nation were to supply itself with slaves by annual subsidies; and to transport the negroes to Africa in vessels of state, it would still be unable to counterpoise the natural increase of population amongst the blacks; and as it could not remove as many men in a year as are born upon its territory within the same space of time, it would fall in with the growth of the race of which it daily increases in the States. The negro race will never leave those shores of the American continent, to which it was brought by the passions and the vices of Europeans; and it will not disappear from the new world as long as it continues extant. The inhabitants of the United States may regard the colonies which they apprehend, but they cannot now destroy their efficient cause."

"This society assumed the name of 'the Society for the Colonization of the Blacks.' See its Annual Reports; and more particularly the fifteenth. See also the pamphlet, which allusion has already been made to, entitled, 'Letters on the Colonization Society, and on its probable results,' by Mr. Carey, Philadelphia, April, 1833."

"† This last regulation was laid down by the founders of the settlement; they apprehended that a state of things might arise in Africa, similar to that which exists on the coast of the United States, and that the negroes, like the Indians, were brought into collision with a people more enlightened than themselves, they would be destroyed before they could be civilized."

"§ Nor would they be the only difficulties attendant upon the undertaking; if the Union undertook to lay up the negroes now in America, in order to transport them to Africa, the price of slaves, increasing with their scarcity, would soon become enormous; and the states of

POETRY.

From the Boston Mercantile Journal.
LICENSE LAWS.

BY REV. JOHN F. FOSTER.

"We license thee for so much gold,"
Said they who filed St. Peter's chair,
"To put away the wine and ale;
And take one that's young and fair;
For public good requires a donee
To swell like heaven's, for us at Rome."

"For so much gold we license thee;
(So say our laws,) a draught to sell
That bows the strong, enslaves the free,
And opens wide the gate of hell;
For public good requires that some,
Since many die, should live by Rum."

Ye civil Fathers! while the foe
Of this Destroyer seizes their sword,
And heaven's own hail is in the blow
They're dealing, will ye cut the cords
That round the falling feller draw,
And let him hold your shield of law?

And will ye give to man a bill,
Divorcing him from heaven's high way?
And, while God says, "thou shalt not kill,"
Say ye, "for gold ye may—ye may?"
Compare the body with the soul!
Compare the bullet with the bowl!

In which is felt the fiercer blast
Of the destroying angel's breath?
Which kills the victims the more fast?
Which kills him with the deadliest death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead,
The God-contemning Tuscan tied,
Till by the way, or on his bed,
The poor carrier-carrier dropped and died,
Lashed hand to hand, and face to face,
In faint and in loathed embrace.

Less cutting, think ye, is the thong
That to a breathing corpse, for life!
Lashes, in torture loathed and long,
The drunkard's child—the drunkard's wife,
To clasp that clay—to breathe that breath,
And no escape! O, that is death!

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with stones
The table that for them ye spread?
How can ye hope your sons will live,
If ye, for fish, a serpent give?

O, holy God, let light divine
Break forth more broadly from above
Till we conform our laws to thine—
The perfect law of truth and love;
For truth and love alone can save
Thy children from a hopeless grave.

ORIGINAL ODE.

Sung at Marlboro' Chapel, August 1, 1888.

Loud Hosannas,
Wave your banners,
Sound the trumpet of Jubilee!
Thousands springing
Forth are singing
Sweet is Freedom—WE ARE FREE!

From the mountain,
Yale and fountain,
From each shady grove and dell,
List! arising,
Joy surprising,
Which shall Britain's glory swell.

Oh the glory
Of the story,
Freemen, hail the blissful morning,
See ye not the heavenly dawning,
Tyrants quiver,
Slaves shiver,
Freedom's triumph hath begun!

Glorious hour,
Which the power,
Of thine arm, O Lord, hath given,
Soon shall waken
Those forsaken,
Those whose spirits still are given.

Holy Father, speed the day,
Hold thee on thy conquering way,
Then from grateful hearts shall rise,
Hallelujahs to the skies!

We'll praise Thee, we'll praise Thee,
Thou glorious conquering One!
We'll praise Thee, we'll praise Thee,
Thou glorious conquering One!
Hosanna! Hosanna! Hosanna!

LINES.

From the German of Lamiter.

Thought after thought, ye thronging rise,
Like spring-doves from the startled wood,
Beating like your own sacrifice
Of music unto God!

And shall these thoughts of joy and love
Come back again no more to me—
Returning like the patriarch's dove
Wing-wary from the eternal sea!

To gear within my longing arms
The promise-bough of kinder skies,
Plucked from the green immortal palms
Which shade the bowers of Paradise.

Child of the sea, the mountain stream
From its dark cavern hidden,
Ceaseless by night and morning's beam,
By evening's star, and noontide's sun—
Until at last it sinks to rest,
O'erwearied, in the waiting sea,
And moans upon its mother's breast—
So turns my soul to Thee.

MISCELLANEOUS.

Congress.

From the New York American.

LAW FOR THE REGULATION OF STEAMBOATS.
Synopsis of a bill to provide for the better security of the lives of passengers on board steamboats or vessels.

Sec. 1. Requires all vessels propelled in whole or in part by steam, to take out before the 1st Oct. next, a new license, subject to the conditions hereinafter.

Sec. 2. Prohibits all vessels propelled as above, from transporting passengers or goods "in or upon the bays, lakes, rivers, or other navigable waters of the United States," after the 1st Oct., without such new license.

Sec. 3. Authorizes the District Judge to appoint competent and faithful persons to inspect hulls, boilers, and machinery of every steam vessel, whenever required to do so by the master or owner thereof; which inspectors are to furnish duplicate certificates of their inspection, and to take an oath faithfully to discharge their duty.

No one to be appointed who is interested in the manufacture of steam engines or machinery.

Sec. 4. Requires the person appointed to inspect the hull of any steamboat, to state in his certificate the age of the boat, when and where built, and how long it has been running; and also whether the vessel is in his opinion sound and sea worthy. Fee \$5, to be paid by owner or master.

Sec. 5. Imposes the same duties on the person required to inspect the boilers, the certificate to state the age thereof, and whether sound and fit for use. One copy of the certificate to be delivered to the Collector, the other to "be posted up and kept in some conspicuous part of the boat." Fee as above.

Sec. 6. The inspection under the 4th Sec. to be made once a year, that under the 5th Sec. twice a year—the certificate of each inspection to be delivered by the owner or master to the Collector, under the penalty of the forfeiture of the license, and incurring the penalties of running without a license. A "competent number of experienced and skillful engineers" to be kept by the owners on board of every boat—and for the neglect of doing so, the owners and master liable "for all damages to the property or any passenger on board occasioned by explosion or by derangement of the machinery."

Sec. 7. Requires under the penalty of \$200, that whenever the boat stops for passengers, freight, or fuel, the safety-valve shall be opened "so as to keep the steam down in the boiler as near as practicable to what it is when the boat is under head way."

Sec. 8. Requires under penalty of \$300, boats navigating the lakes or the Ocean, if not over 200 tons, to carry "two long boats or yawls, each competent to carry at least twenty persons," larger steamers to carry at least three such yawls.

Sec. 9. Requires under like penalty all steamers referred to in Sec. 8, to carry with them an engine and section-hose in good order, and to use iron rods or chains instead of tiller ropes.

Sec. 10. Requires steam vessels running between sunset and sunrise to carry lights—Penalty \$200.

Sec. 11. All penalties to be sued for in the District Court, where the offence occurs, or where the owner or master resides. One-half for the informer, the other for the United States.

Sec. 12. "Every captain, engineer, pilot, or other persons employed on board a steamboat," through whose "negligence, misconduct, or inattention," life is lost, shall be deemed "guilty of manslaughter," and upon conviction, be sentenced to confinement at hard labor for not more than ten years.

Sec. 13. In all actions against steamboat owners or masters, the "bursting of a boiler, collapse of a flue, or injurious escape of steam," shall be taken as "full prima facie evidence, sufficient to charge the defendant or those in his employ, with negligence, until he shall show there was no negligence by him or those in his employment."

Mother Won't let Me.

A NUMBER of boys with books in their hands were passing up the street on their way to school. They were talking with animated countenances, apparently on a subject of common interest. "Hello, Sam," said one of the boys who had just come up to them, "are you going with us this afternoon?" "I do not know," answered Samuel, "mother does not know whether it is frozen hard enough to-day. I am afraid she will not let me go. It is always the way when there is any fun to be had; mother keeps me at home." "Just like my mother," replied his companion, "she is always afraid I shall be drowned, or get run over, or be killed in some way or other. She has not let me coast the street with the other boys all this winter. I must always promise to go off with my sled into the fields."

Edward Torry who was standing by the side of the two boys, was a listener to their conversation. He said nothing; but when the boys looked towards him, expecting from him some remark upon the subject, they saw a tear in his eye, which he turned away to conceal. It was not difficult to judge what were the feelings which called it forth. A glance at his mourning suit reminded the boys of their companion's situation. It was but a few weeks before that he had been deprived of an affectionate mother, and they conjectured correctly that their conversation had brought her to his mind. Edward was thinking of his mother, and his reflections were something like the following: "These boys think it very hard to be looked after so closely, and not allowed to run into dangers, so I used to do; but the time may come when they would give the world to have some one to care for them as their kind mothers do now. Oh! if I could only have my own good mother again, how willing I should be to give up every one of my plays to please her! Now no mother ever wished to deprive her children of enjoyments. Any boy will find his mother more willing to confer pleasure on him than to enjoy it herself. The reason why she may be unwilling in any case that he should go out upon the water or coast in the streets or to skate upon the river is not that she wishes to deprive him of enjoyment but because she is afraid he will receive injury."

Sometimes perhaps the mother is apprehensive of danger when none in reality exists. She is afraid the river or bay is not frozen sufficiently when it is so; she is unwilling her son should venture upon it, though he may know with perfect certainty himself that there is no danger. Well now supposing that in such a case he should cheerfully give up his plan of skating, simply because his mother wishes it, and seek his amusement in some other way, or suppose even that he should stay at home and have no play at all for one afternoon, if that should be his mother's wish? Would this be greater privation than she has endured for him a hundred and a thousand times, and which she is ready at any time to endure for him again? Where is the boy who had rather his mother should suffer anxiety and apprehension for him a whole afternoon than to forego himself the pleasure of spending it in any particular way that he has chanced to fix upon?—*Youth's Magazine.*

From the Baltimore Monument.

Sayings.

BY DR. FRANKLIN.

Sloth, like rust, consumes faster than labor wears, whilst the used key is always bright.
Dost thou love life? Then do not squander time, for that is the stuff life is made of.
The sleeping fox catches no poultry.
He that lives upon hope will die fasting—industry need not sleep.

There are no gains without pains.
At the working man's house hunger looks in, but never enters.
Plough deep, while sluggards sleep, and you shall have corn to sell or keep.
One to-day is worth two to-morrow.
Handle your tools without mittens—a cat in gloves catches no mice.

The eye of a master will do more than both of his hands.
Not to oversee workmen is to leave your purse open.
A little neglect may breed a great mischief—for want of a nail the shoe was lost, and for want of a horse the rider was lost.

And a little kitchen makes a lean wolf.
If you will be rich, think of saving as well as getting.
What maintains one vice would bring up two children.
Beware of a little expense—a small leak will sink a great ship.

If you would know the want of money, go and try to borrow some—for he that goes a borrowing goes sorrowing.

The Gallantry of an Ex-President.

Our venerable Ex-President, J. Q. Adams, is certainly growing gallant in his old age.
The Hingham Patriot gives an interesting sketch of the proceedings at the Pic Nic celebration in Tranquillity Grove. Mr. Adams was addressed in behalf of the ladies by Thomas Loring, in a neat and appropriate speech. The following is the outline of the reply—

"He said the faculty of speech was affected by circumstances. He had found no difficulty in addressing two hundred and forty men in an assembly to which allusion had been made by his friend, but his emotions struggled for utterance under the circumstances in which he there stood before them. Grateful to his heart was it to be thus welcomed by his constituents, for, said he, I consider the ladies of this Congressional District as much my constituents, as their relatives by whose votes I was elected. I know, said he, that it is asserted the women have no political rights. Their petitions had been treated in the body of which he was a member, as if they had none. But all history refuted this position. They had political rights—but he would not say it was their duty to exercise them, except in cases of great pressing public emergency. Their petitions, however, which he had presented to Congress, were on the side of kindness, humanity, and benevolence. He would say of the ladies, what was once said by a Senator in Congress, now no more, that in relation to his domestic affairs, his wife was the committee of Ways, and he was the committee of Means."

In relation to his own efforts, which had been spoken of in terms of undeserved approbation, he said he claimed the right to be heard in Congress for fifteen successive days, on the great question of human rights—the right of petition—the right of woman to be heard by the government. But he would not weary them by giving an account of the manner in which he had discharged his duties. Treasury and sub-treasury would not be interesting to them. He would say, however, to the ladies, that their rights he was determined ever to defend, and he trusted they would be maintained in Massachusetts, if no where else.

Without detaining the company longer, he said, after thanking them for their kindness and approbation, an apology for his brevity might be found in this large collection of ladies. He had found in the course of his life that it was an easy matter to address two hundred and forty men, but it had been to him a sufficiently arduous task to address successfully one woman."

Thoughts on Various Subjects.

BY DEAN SWIFT.

Selected from the original work for the Family Newspaper.

There are few countries, which, if well cultivated, would not support double the number of their inhabitants, and yet fewer where one third part of the people are not extremely stunted even in the necessities of life. I send out twenty barrels of corn, which would maintain a family in bread for a year, and I bring back in return a vessel of wine, which half a dozen good fellows would drink in less than a month, at the expense of their health and reason.

A man would have but few spectators, if he offered to show for threepence how he could thrust a red-hot iron into a barrel of gunpowder, and it should not take fire.

Query, whether churches are not dormitories of the living, as well as of the dead?

Harry Killgrew said to Lord Wharton, "You would not swear at that rate, if you thought you were doing God honor."

Lewis the XIVth, of France, spent his life in turning a good name into a great one.
Since the union of divinity and humanity is the great article of our religion, it is odd to see some clergymen in their writings of divinity, wholly devoid of humanity.

The Epicureans began to spread at Rome in the empire of Augustus, as the Socinians, and even the Epicureans too did in England towards the end of King Charles the Second's reign: which is reckoned, though very absurdly, our Augustan age.—They both seem to be corruptions occasioned by luxury and peace, and by politeness beginning to decline.

Sometimes I read a book with pleasure, and detest the author.

One Dennis, commonly called the "critic," who had writ a threepenny pamphlet against the power of France, being in the country, and hearing of a French privateer hovering about the coast, although he were twenty miles from the sea, fled to town, and told his friends, "they need not wonder at his haste: for the King of France having got intelligence where he was, had sent a privateer on purpose to catch him."

Destructiveness in America.

The remarkable frequency of steamboat accidents in America, and the great loss of human life thereby caused, have lately formed the subject of deep regret to all persons who admire the activity and sagacity of our trans-atlantic brethren. In a number of the *Athenaeum*, a few weeks ago, the following timely observations occur on the subject—

"As public attention is just now directed towards America, and the novel mode of communication so auspiciously opened with that country, we shall take the opportunity of again advertent to that destructiveness which we begin to consider as a constitutional characteristic of the American people.—Since we adverted to the subject of their fires, intelligence has reached us of another loss of three millions of dollars at Charleston; a city which does not contain more than 30,000 inhabitants. But the utter carelessness of life and property in America, is as manifest in the fate of their boats, as of their buildings on shore. The papers just received bring accounts of deplorable disasters on the Ohio, by which one or two hundred lives were lost! The same journals speak of other accidents, on a smaller scale, but which we should think sufficiently exciting, were it not for the greater calamity which eclipses them. The sad story of the Charleston packet last season, is not yet forgotten, where ninety lives were lost—or that of the three hundred emigrating Indians, who perished about the same time on board a boat which was swamped in a western river. The year before was marked by the burning of the Ben Sherrod, on the Mississippi, when more than two hundred of her passengers, we think, were destroyed! Thus every season is distinguished by one or more enormous disasters of this kind, unheard of in any other country; while multitudes of minor accidents so crowd the papers, that no notice is now taken of them on this side, and a very slight one on the other. For instance, a mere mention, in three lines, was made the other day, of the burning of three steamboats at once off New Orleans. We have before us a remarkable statement in the *Western Magazine*, (Cincinnati,) of the 'mortality' among western boats, that is, on the Mississippi waters, for the two years from 1831 to 1833. In that period, sixty-six boats went out of service on these waters, of which only fifteen 'abandoned' ones appear to have come under the head of 'unseaworthy,' strictly, while the other fifty-one were lost by accident!—The character of these accidents will be understood when we say, that seven were lost by ice, fifteen by fire, twenty-four 'snagged,' and five destroyed by collision with other boats. The proportion of the steamboats destroyed yearly in these various ways was more than twelve per cent. of the whole number employed. We have seen it recently estimated, that one thousand lives are lost per annum, on an average, by steamboats in the United States. Of the property destroyed, we say nothing; but surely the destruction of human beings cannot be thought of without horror. Congress, we see, has had the subject under discussion, and we hope they will put a check to this evil. If there be no other way, carelessness must be made as criminal by law as it is in fact, in such cases."

From the New Yorker.

The Condition of Woman.

It is a generally admitted fact, that to effect the cure of any evil, we must previously be made sensible of its existence. The first step, then, toward elevating the character and advancing the usefulness of woman, is to show her the station which she at present occupies on the stage of being.—We see that sensible of this, we might hope to see a change—to see her converted from a state of mental bondage to one of honor and usefulness. The world would be saved the trouble of descending on her weakness, and fondness of trifles; and man, who was designed to be her commander, not her superior, would be convinced that her talents are in no degree inferior to his own.—A greater and more salutary change would be effected than conqueror or philanthropist ever yet dreamed of; and man, as well as woman, would grow wiser and better for the change. Why, then, shall not the truth, galling as it is, be presented to her view? Why will not man, instead of daily forging new chains, (none the easier broken for being 'silken'), endeavor to assist her in stemming the tide of flattery and prejudice which has been, and still is, the bane of her life? True, she is the theme of a thousand pens—a subject on which genius and talent has well exhausted itself; but, alas! only, in most cases, to rivet her chains the closer—to render the obstacles between her and entire emancipation the more insurmountable.

One writer tells her of the high and elevated station which she occupies in this favored land, compared with the less civilized parts of the world, and loudly calls upon her to be grateful that she has at length obtained her free. That her condition is much improved, is obviously true, and she sees and believes; and thus another impediment is put in her way, when but a little sober reflection would show her that this writer's premises are false. Woman is very far from having obtained her due; and even the improvement in her is much less striking, on a close view of the subject. Civilization has done much for her, but, mentally, she is still in bondage.

Another writer, with all the gallantry of a knight errant, steps forth, and in the over-strained and ruining efforts of his genius, declares her, in point of intellect, and all the ennobling qualities of the heart, to be infinitely in advance of man. He tells her that her influence is far greater; that for her, life would be a bane; that she is the brightest gem of man's existence; and concludes by asserting her to be little else than an angel, and that all who say to the contrary are unfit to dwell within the pale of refined society.

Such puerile assertion and revolting flattery ought to be despised; but it is a lamentable fact, that it has an influence; and were we to take into view the training and education of a woman, we could not, in justice to weak human nature, be surprised that it does. From infancy to maturity, almost every thing conspires to divert her from the path of real greatness and usefulness. She is taught to consider it immodest, and entirely out of her sphere, to aspire to any thing beyond the toilet, domestic affairs, and the smiles of man.—Her kind friends tell her of her genius and talents, but seldom, if ever, attempt to open the way for their development. A lady's education strengthens her prejudices; and if any thing is lacking, her insidious, self-styled superior will add flattery, and what he terms argument, enough to surround her with a wall, not of stone and mortar, but what is infinitely more insurmountable—a wall of education, prejudice and flattery.

Hoping that some far abler and better abilities may be enlisted in a cause, than which none can be juster, or nobler, and that woman will awake from the stupor which at present enshrouds her noblest powers of mind, and exercise her own energies and talents for her own emancipation, the foregoing is respectfully submitted, by

A WOMAN.

ADVERTISEMENTS.

\$10,000 WANTED.

(C) Any person having this sum to loan; at 10 per cent for a number of years, on good security, may hear of an opportunity by applying at this office. Aug. 14.

FARMS AND COUNTRY SEATS FOR SALE.

A desirable FARM of 135 acres, situated near a M^d Adams road 10 miles from town, having seventy acres in cultivation, two orchards of Apple and Cherry trees: a stone house with 10 rooms, a cellar and three porches, a stone wood house. Also a brick house with 5 rooms and a cellar; likewise a milk house, a frame barn and other out buildings. The land is generally well for cultivation, and the soil is good. It is calculated for a dairy farm.

A FARM of 57 acres situated 40 miles from town upon a good road, with 45 acres in cultivation: an orchard of 5 acres of Apple and Peach trees, a frame house with 3 rooms and a good frame barn 45 by 30 feet. The land is good and favorably located for tillage.

A fertile FARM of 160 acres in Switzerland Co. Indiana, having 80 acres in cultivation: a good two-story brick house with 6 rooms and a cellar; a substantial frame barn 70 by 46 feet, and a large orchard of apple, cherry and peach trees.—The land is level and the soil excellent.

A good FARM of 84 acres, situated 12 miles from town upon a good road, having 60 acres in tillage, the rest well timbered. The improvements consist of a good brick house with 6 rooms, a large cellar and a porch, a brick smoke house, a frame barn, a frame cow house for 16 cows, a frame wagon house and other out buildings; likewise an orchard of choice apple and pear trees. The whole farm is well fenced and watered with many springs.

A FARM of 106 acres, situated 12 miles from town upon a good road, having 65 acres in culture, two log houses with 3 rooms each, a large frame barn and an extensive orchard of apple and pear trees. The land is good and favorably located for cultivation. It consists of rich bottom and upland.

An excellent FARM of 340 acres, situated upon a good road 8 miles from town, with 200 acres, in cultivation, the rest well timbered; two good orchards of apple, cherry, quince and peach trees, a stone house with 6 rooms, a cellar and a porch, a tenant's frame house, two frame and a porch, also two cow houses and other buildings. The land is rich, well located for tillage and watered with many springs. This is a superior farm.

A handsome Country Seat, with 58 acres of land, situated 4 miles from town upon a good road, having an excellent two-story brick house, containing seven rooms, a kitchen and a cellar; also a Cistern and a Smoke House, and other out buildings. A Stable and a tenant's House, a commodious new Apple Barn, a Stable, and an Orchard of 6 acres of choice Apple, Pear, Plum, Quince, and Cherry trees. There are 10 acres of woodland; the rest is meadow or arable land.—The soil is rich; the buildings are new, and composed of the most substantial materials.

A FERTILE FARM of 115 acres, calculated for a country seat, located upon a good road, 7 miles from town, having 30 acres in cultivation, an orchard of select fruit trees of various kinds, a garden well laid, a shrubbery of cedar and other ever-greens; a frame barn 50 by 30 feet; also a large brick house with seven rooms, a hall, a cellar and a porch; likewise a tenant's frame house, a frame smoke house, and other out buildings. The soil is rich, well watered, and located favorably for tillage.

A COUNTRY SEAT with 32 acres of land, situated upon a good road, 4 miles from town, with 20 acres in culture, the rest in timber. The improvements consist of a frame house with 7 rooms, a cellar and two porches; also a frame stable, a good cider mill and a large orchard of choice apple, pear and cherry trees. The land is chiefly in meadow, is rich and rolling.

A beautiful ORNATE COTTAGE, situated 5 miles from town upon a good road, having 8 rooms, a cellar, and a porch on three sides; likewise a barn and other out buildings; also a garden with many cedar and other ever-greens, and 10 acres of land.

also, a garden with many cedar and other ever-greens, and 10 acres of land.

THIRTY ACRES OF LAND situated 2 miles from town, upon a good road, with a brick house having 4 rooms, a cellar and a cistern.

SIXTY-FIVE ACRES OF LAND upon the Lebanon turnpike, 3 miles from town, with 30 acres in cultivation, an orchard of 70 to 80 trees, and several springs. The land is rich and rolling. It has several eligible building spots. A desirable FARM of 230 acres situated 5 miles from town, upon a good road, having 180 acres in cultivation, an orchard of choice graded fruit trees, apple, peach, pear, and plum; a garden well enclosed, having strawberry and asparagus beds; likewise a frame house, with 3 rooms, also a milk house with two bed rooms, a commodious frame barn, a brick smoke house and frame stables and cow houses. The land is rich and consists of fertile bottom and upland. It is a very fine farm, and well calculated for a country seat, or dairy, nursery and market garden purposes.

TWO ACRES OF LAND one mile, and 4 acres 3 miles from town.

Very many other FARMS and COUNTRY SEATS for sale. Also, several small tracts without buildings, a desirable FARM of 100 acres, with a brick house, 4 rooms, a cellar and a cistern.

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English and Eastern Bills of Exchange, Gold, and Bank of England notes bought and sold.

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